

Weekly Zoroastrian Scripture Extract # 332: Iranian Paitishahem Gaahambaar & We revere Mother Earth and all Righteous Mothers – Yasna Haptanghaaiti – Yasna 38 - Verses 1 - 2

Hello all Tele Class friends:

6 Small Book Parsi Roj Calendars

Nenshad Irani (nenshadirani@hotmail.com) would like to mail these calendars to the first six Humdins who contact her. Please email her if you need one. Thanks, Nenshad.

Historic Iranian Paitishahem Gaahambaar Participation by a Parsi Mobed in Seattle, WA

During the Shehenshahi Gatha Days in 2007 in Vancouver, BC, the local Zoroastrian Society of British Columbia (ZSBC) requested me to perform the Gatha prayers which Jo Ann and I participated. I found that there is an Iranian Mobed there who never comes for Parsi prayers. Jo Ann and I visited Mobed Jamshid Jamshidi and requested him to join me in the Gatha prayers, knowing that there are some but not major differences in the prayers. To our utter surprise, Mobed Jamshid attended **ALL FIVE GATHA PRAYERS** for which I will always be very grateful to him. **This may be the first time an Iranian Mobed participated with a Parsi Mobed in a Jashan prayer.** (Please see the attached photo).

Zoroastrian Society of Washington State (ZSWS) of Seattle celebrates all six Seasonal Gaahambaars and Mobedyaar Jamshid Pouresfandiary performs all Gaahambaar Jashans. They celebrated Paitishahem Gaahambaar on Saturday September 14th and since Jo Ann and I were visiting Mahrukh and Feroze Motafram in Seattle, I have been requested to join Mobedyaar Jamshid in the Gaahambaar Jashan for which I am very grateful and honored to do so.

This may be the first time, a Parsi Mobed accompanied an Iranian Mobedyaar in an Iranian Gahambar prayers! Participating in this Iranian Gahambar prayers, I learned quite a bit about how they perform the Gahambar prayers. There is no Deebaacho like ours, but they have some beginning prayers without any names taken and ending with “Kheesh Feerozgar Baad”. (Please see the attached photos)

After required number of Yathas and Ashems like ours for Daadaadar Ahura Mazda, Dahmaan and Sarosh Aafringaans, the prayers with Fravaraane are the same but no flower ceremony. Instead, they use Cypress twigs to hold in their hands with “Ahurahe Mazdaao” (and the participating Humdins raise their middle right finger with the Mobeds) and complete the entire prayers until final Humatanaam.

In the end, they do not pray our 3 Aafrins but always pray half of the Aafrin-e-Rapithwan except during the 5 Gathas when they pray the full Aafrin. In the end, they pray 21 Yathas and **13 (not 12) Ashems**, and then Berasaad prayer, ending with Doaa Tandoorasti.

This experience of mine showed that there are minor differences in Iranian and Parsi Jashan prayers but the bulk of them are the same.

Yasna Haptanghaaiti (YH) – Moti Haftan Yasht

Moti (Larger) Haptan Yasht is familiar with many Parsis/Iranis as the Yasht in Khordeh Avesta sandwiched between Hormazd and Ardibehesht Yashts. But few of them know that the eight Kardaas (chapters) are taken from Yasna Haas 35 – 42, popularly called Yasna Haptanghaaiti (YH). These 8 Haas in Yasna are embedded between Gatha Ahunavaiti (Yasna 28 – 34) on one side and Gatha Ushtavaiti (Yasna 43 – 46) on the other side.

The first seven Haas (35 – 41) are the original composition of the YH whereas

Haa 42 was added later on in praise of the previous 7 Haas. YH is composed in the same Gathic Language as the Zarathushtra's Gathas, called Gathic or "Older Avesta, the earliest surviving document in any Iranian language, presumably dating from the late second millennium BCE." (Prof. Almut Hintze).

Most of the scholars believe that YH was composed by the immediate disciples of Zarathushtra; however, some believe that YH was composed by Zarathushtra himself. Gathas were composed in poetic form; whereas, YH is in prose format, but with a slight poetic inclination.

In Gathas, Zarathushtra himself is portrayed, many times communicating with Ahura Mazda. However, "YH is a liturgy intended to be recited during a religious ceremony. References in the text itself to the actual situation indicate that a group of people is assembled around a ritual fire, aatar, for the purpose of worshipping their god, Ahura Mazda, or 'Lord Wisdom'." (Prof. Almut Hintze).

Further to this above statement, many words in YH end in "mahi", referring to we, instead of "mi" referring to I or me. Comparing Gathas and YH, Dr. Purviz Kolsawalla in his Thesis states:

"The dialect is similar, but the spirit has changed. We see advance personification of the Bountiful Immortals (Amesha Spentaas); that is their personification seems more prominent, while the idea of which they personify have become dim. The name Amesha Spenta appear, the word Fravashis appear; the Fire is worshipped, so is the Earth and the Grass. For the first time for the waters, the Soul of the Kine, and to all the holy beings the word yazamaidé (we praise) is applied. However, the following objects of worship which appear later like the six seasons of creation, the five divisions of the day, the five Gathas, Zarathustra, the Barésman, Haoma etc is still absent."

Ali A. Jafarey, an Avestan scholar, has translated many Zoroastrian scriptures such as Gathas, YH, etc. He presents one verse of the 241 Gatha verses each day in a Zoroastrian Conference under the heading: "A thought a day, to practice, say and pray", with a summary substance and a pondering point.

After 241 days, he covers other Avesta scriptures including YH in Supplements to complete a year of 365 days. You can find his YH in his Supplement I at:

<http://www.zoroastrian.org/GathaSongs/supplements1.htm>

Today, we will cover the first two verses of YH, Yasna 38, Verses 1 – 2, and use Ali Jafarey's translations for the same. So, here we present Yasna 38, Verses 1 – 2:

**We revere Mother Earth and all Righteous Mothers – Yasna Haptanghaiti
– Yasna 38 - Verses 1 - 2:**

(Please hear the attached .mp3 file for its recitation)

(1) Imaam aa-at zaam genaabîsh hathraa yazamaidéh,
yaa-naao baraitî: yaaoschaa toi genaao Ahuraa Mazdaa,
ashaat hachaa vairyaaoo, taao yazamaidéh.

(2) Izaao yaoshtayo ferashtayo aarmatayo,
vanguhîm aabîsh ashîm, vanguhîm îshem,
vanguhîm aazûitîm, vanguhîm frasastîm,
vanguhîm Paaréndîm yazamaidéh.

**We revere Mother Earth and all Righteous Mothers – Yasna
Haptanghaiti – Yasna 38 - Verses 1 – 2 Translation:**

(1) Together with the womenfolk,
Here we venerate this Earth that supports us
And them -- the women, who Lord Wise (Ahura Mazda),
Belong to You on account of their righteousness.
Them we venerate also.

(2) Devotion, integrity, renovation,
Serenity, and through them good reward,
Good aspiration, good invocation,
Good guidance,
and good abundance we venerate.

(Ali A. Jafarey – Gatha Supplements I – Yasna Haptanghaiti
<http://www.zoroastrian.org/GathaSongs/supplements1.htm>)

SPD Comments:

1. Prof. Almut Hintze, SOAS, London, has written a very detailed book on YH with lots of references, word by word explanations, etc.. The Title: *Iranica 12 – Almut Hintze – A Zoroastrian Liturgy – The Worship in Seven Chapters (Yasna 35-41)*, Harrassowitz Verlag, 2008. (please see attached book cover of her book on YH).
2. Ali Jafarey, in the summary of these above two verses states:

“Men and women gather to venerate the earth which supports us. Special respects are paid to those women who have dedicated themselves to serve God through righteousness - an appreciation of the women who served in spreading the Good Religion and are remembered by name in the Farvardin Yasht.”

“Continuing with their veneration, the congregation mentions devotion, integrity, renovation, and tranquility which reward one with good aspiration, invocation, guidance, and plenitude.”

3. Paarendi (plenitude), mentioned in the second verse above, is the angel presiding over riches – wealth, and is generally associated with Ashi Vanghuhi.

May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

In HIS SERVICE 24/7!

Atha Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli

Mobed Jamshid Jamshidi praying with Mobed Soli Dastur.jpg



Mobed Jamshid Jamshidi praying with Mobed Soli Dastur 2



IRANICA 12

Almut Hinze

A Zoroastrian Liturgy
The Worship in Seven Chapters
(*Yasna* 35–41)

Harrassowitz Verlag